

# THE SYSTEM OF EDUCATION

Before describing the curriculum of Darul Uloom it will be apt to relate a short history of the syllabi of Arabic sciences so that the academic tendencies, right from the first decade of Islam to the present day, may be briefly estimated.

In the prophetic era education began with the Holy Quran. During the caliphate of Hazrat Umar special arrangement was made, along with the teaching of the Quran, for the teaching and learning, and dissemination and publication of the Hadith lore also. As time rolled on and educational needs multiplied, as per necessity, disciplines also continued to be added. Till the middle of the second century-Hijri, arts and sciences were restricted to the Quran, Hadith, Fiqh and the Arabic poetry. Thereafter, till the end of the fourth century Hijri, which is called the age of invention and redaction, the invention of different arts and sciences and their translations came into being along with civilization growth and progress, and as per necessity some arts also began to be taught. As such, Hadith, Tafsir, Fiqh, Principles of Fiqh, Grammar and Syntax, Lexicon, Arabic poetry and History were considered the subjects for scholastic education of that period. Medicine, Astrology, Astronomy and some other Greek sciences can also be added to this syllabi.

Between the fifth and the seventh century Hijri the science of Dialectics or Scholastic Theology was established through Imam Ghazali and for the support of which, besides the afore-said sciences, poetic sciences like Logic, Philosophy, etc. also became a necessary ingredient in the curriculum of the Islamic schools and universities.

Though these sciences were current, more or less, in all the Islamic lands, nevertheless the impact of national, local and ethnic peculiarities was inevitable in different countries. Since Arab families had settled in countries like Egypt, Syria, etc. in great numbers, giving predominance to Arab leanings in these countries, sciences like Tafsir, Hadith and Asmaur-Rijal were comparatively paid more heed to. In Andalusia (Spain), literature, poetry and history had acquired great ascendancy. In Iran, logic and philosophy were predominant, and in Khurasan and Transoxiana, Fiqh, Principles of Fiqh and Tasawwuf were more in the vogue. At the same time, however, due to influences of the milieu and demands of the environs, the process of change and alteration in the syllabi has often taken place in different periods in one and the same country.

Although the Muslims had reached India in the very first century Hijri and a pretty good increase took place in their number in the beginning of the fifth century Hijri, that is, during Sultan Mahmud Ghaznavi's period, when besides Sindh, the area of the Punjab too had been included in the Islamic dominions, the period of their real influence begins from the beginning of seventh century Hijri, that is from the regime of Sultan Shahabuddin Ghuri (597/1191 - 602/1205). It was that period when in Khurasan, Transoxiana, etc. though, along with Tafsir and Hadith, Grammar and Syntax, Rhetoric's and Literature, Jurisprudence, Logic, Scholastic Theology and Tasawwuf were being considered the standard learning. Jurisprudence and the Principles of Jurisprudence held higher importance. The Muslims that had come to India had mostly come from these very countries, and naturally therefore, the coming of their leanings too was inevitable. As such all these sciences were included and were a part and parcel of the syllabi of this era in India.

**Maulana Hakim Sayyid Abdul-Hayy Lakhnawi has fixed the following four periods of the old Indian curriculum:-**

## FIRST PERIOD

Its beginning should be taken from the seventh century Hijri and its end in the tenth at a time when the second period had begun. For more or less two hundred years the acquirement of the following disciplines was considered the standard of learning:-

## **Grammar, Syntax, Literature, Rhetoric, Fiqh, Principles of Fiqh, Logic, Scholastic Theology, Tasawwuf, Tafsir and Hadith.**

It appears from the particulars of the Ulema of this class that Fiqh and Usul-e-Fiqh were considered the highest criterion of learning and merit in their period. In Hadith the study of Mashariqul-Anwar alone was considered sufficient, and for more understanding and expertise in Hadith the Masabih was the ultimate.

The peculiarities that are seen in the curriculum of this period were the result of the effective taste of the conquerors of India. The people who laid the throne of Islamic state in India had come from Ghazni and Ghaur. These were those places where proficiency in Fiqh and Usool-e-Fiqh was considered a diploma of distinction; the rank of jurisprudential traditions in these countries was very high.

### **SECOND PERIOD**

In the late ninth century Hijri, Shaikh Abdullah and Shaikh Azizullah, in order to elevate the previous standard somewhat, introduced Qazi Udhad's books, Matala and Mawaqif, and Sakkaki's Miftahul Uloom in the syllabi.

In this period Mir Sayyid Sharif's disciples brought Sharh-e-Matal'e and Sharh-e-Mawaqif into vogue and Tafta Zani's disciples conventionalized Mutawwal, Mukhtasarul Ma'ani, Talweeh and Sharh-e-Aqa'id-e-Nasafi.

Moreover, in this period Sharh-e-Waqaya and Sharh-e-Jami were also introduced in the syllabus.

In the end of this period Shaikh Abdul-Haq Muhaddith Dehelvi, having studied the science of Hadith under the instruction of the Ulema of the two holy cities (Mecca and Madina), tried to encourage and bring into limelight the study of the science of Hadith. After him his son, Shaikh Nurul -Haq, also tried to spread the study of Hadith but did not meet with success.

It appears from the chronicles of the eminent Ulema of this period that even as Sadra and Shams-e-Bazigha are held to be the ultimate books in our own time, Sakkaki's Miftahul-Uloom and Qazi 'Udhad's Matal'e and Mawaqif were considered the ultimate books in their period. Badauni, while writing the chronicles of the Ulema of this era, has hinted at this here and there.

### **THIRD PERIOD**

The people's aspirations had increased due to the change that took place in the syllabus of the second period and now they were wishing to raise the standard of proficiency still further. Mir Fathullah came to India from Shiraz. Mughal Emperor Akbar welcomed him by awarding him the title of Udhadul-Mulk. He made some new additions to the previous syllabi which the Ulema readily accepted.

Hazrat Shah Waliullah who was the last but the most illustrious divine of this era he went to the holy cities (Mecca and Madina) and, sojourning there for fourteen months, he completed the study of the science of Hadith under the instruction of Shaikh Abu Tahir Kurdi. On returning to India he disseminated it so assiduously that the effects thereof are still extant. Hazrat Shah Waliullah and his able sons and descendants, by their effort and endeavor, made the teaching and imparting of the Sihah Sitta an integral part of the syllabus.

Shah Sahib had structured a new course of study also. But in those days the centre of gravity of knowledge had shifted from Delhi to Lucknow. Moreover the new relation that had developed with Iran during the period of Humayun and Akbar had gradually produced a new change in the academic

taste in India. Through the influence of the Iranian nobles and Ulema of the Mughal Court, Logic and Philosophy, which were ab initio considered the highest criterion of learning in Iran, were gaining superiority, slowly but steadily, over other sciences; and hence Shah Sahib's restructuring of the course could not gain general popularity.

#### **FOURTH PERIOD**

The fourth period began from the twelfth century Hijri. Its founder was Mulla Nizamuddin Sahalvi, who was contemporary of Hazrat Shah Waliullah. The curriculum known as "Dars-e Nizami", which is current today in all the Arabic schools, is a relic from him. Adding something more to the syllabi of the third period, Mulla Nizamuddin prepared a new syllabus.

The great peculiarity of this syllabus is that more attention has been paid in it to the creation of depth of insight and power of reading in the student, and although immediately after the completion of this course proficiency is not acquired in any particular subject, this much ability is surely created that, through one's own independent reading and labor, one may acquire proficiency in any subject of one's liking. The standard of Hadith and Tafsir in this course too is not much high, and of literature there is included no book at all.

In the middle of the thirteenth century Hijri there were three centers of thought of education in India: Delhi, Lucknow and Khairabad. Though the syllabi of the three were somewhat common, the points of view of all the three were different. More attention was being paid to Hadith and Tafsir in Delhi. Hazrat Shah Waliullah's family was assiduously busy in the dissemination and teaching of the Quran and the Sunnah, and the noetics were of a secondary position. In Lucknow the old seventh century Hijri tenor was dominant over the Ulema of Farangimahal: Fiqh and Principles of Fiqh had had more importance in their centre. In Tafsir, Jalalayn and Baizavi, and in Hadith, Mishkatul-Masabih alone, were considered sufficient. The academic subject at the Khairabad centre was virtually restricted to logic and philosophy; these subjects were taught with such care and assiduity that the teaching of all other sciences had almost become eclipsed before them.

#### **THE CURRICULUM OF DARUL ULOOM**

In the second half of the thirteenth century Hijri the educational centrality of Delhi and Khairabad had come to an end; however, some light of knowledge was still lingering in Lucknow. Although the centrality of these places had ended, the distinctive peculiarities of all these three centers were extant more or less, in all the Arabic schools of India.

Darul Uloom Deoband, has not only preserved the greatness of these sciences but has also played an important role in developing them. The peculiarities of all these three places have been gathered in the syllabus of Darul Uloom and the syllabus thus prepared with their amalgamation has been in force generally for more or less. a century in all the Arabic schools in the country. At some places other modern syllabi are also current. Amongst such seminaries the position of Nadvatul-Ulama Lucknow, is most conspicuous, but this type of syllabus is not very common.

Inspire of the afore-said comprehensiveness of the syllabus of Darul Uloom even as changes and alterations have taken place in the syllabi in every period as per the demands of the age, similar elimination and addition has been done, in accordance with the zeitgeist, from time to time, in the syllabus of Darul Uloom also in which, along with the religious sciences, contemporary sciences and economic necessities too, on the whole, have been paid attention to endeavoring to make it more and more useful.

The present syllabus consists of four stages: Primary, Middle, High, Mastery (Post-graduate stage).

According to the rules of Darul Uloom, the completion of the primary course is necessary for

reaching the “Arabic Classes”.

The post-graduate class is not compulsory; if the student wants to acquire mastery in any subject or topic, he can take admission in the post-graduate class and continue his education. The curriculum of Darul Uloom Deoband for Arabic classes and Post-graduate, as detailed below, consists of the following arts and sciences and books:—

### THE EIGHT-YEAR COURSE OF THE ARABIC CLASSES

#### FIRST YEAR

Subject	Books
<b>Bio Graph of Prophet (syrat)</b>	Syrat-e-Khatimul Anbiya (By: Mufti Md. Shafi)
<b>Conjugation-Grammar (Sarf)</b>	Arabic Primer; Mizanus-Sarf and Munsha'ib (complete); Panj Ganj (complete)
<b>Syntax (Nahv)</b>	Memorizing of Nahv-e-Mir (complete); Sharh-e- Mi'ata A'mil (complete).
<b>Arabic Literature</b>	Miftahul Arabia Part 1,2, & Alqira'atul Waziha (1)
<b>Logic</b>	Taiseer al-Mantiq
<b>Chirography (Khush-navisi)</b>	Correct writing and Dictation
<b>Cantillation: (Tajvid)</b>	Exercise in cant illation in the first quarter of the Para-e-Amm

#### SECOND YEAR

Subject	Books
<b>Conjugation-Grammar (Sarf)</b>	Ilmus Segha & Fusool-e-Akbari
<b>Syntax (Nahv)</b>	Hidaytun Nahv (complete) & Kafiya (chapter: Fail & Harf)
<b>Arabic Literature</b>	Alqira'atul Waziha (2) & Nafhatul Adab
<b>Jurisprudence: (Fiqh)</b>	Noorul Izah & Qudoori (To Haj chapter)
<b>Logic</b>	A'san Mantiq & Mirqat
<b>Chirography (Khush-navisi)</b>	Correct writing and Dictation
<b>Cantillation: (Tajvid)</b>	Jamalul Qra'an & Exercise in cant illation of the Para-e-Amm

#### THIRD YEAR

Subject	Books
<b>Quranic Exegesis</b>	Tarjumatul Quran (From Sura-e-Qaf to end)
<b>Jurisprudence: (Fiqh)</b>	Qudoori (From Kitabul Boyoo to end)
<b>Syntax (Nahv)</b>	Sharah Shuzuruz Zahab (complete)
<b>Arabic Literature</b>	Nafhatul Arab & Alqira'tul Waziha (3)
<b>Hadith</b>	Mishkatul A'thar

<b>Logic</b>	Shrah Tahzeeb (complete)
<b>Islami Akhlaque</b>	Talimul Muta'allim
<b>Cantillation: (Tajvid)</b>	Exercise in cant illation of the five Para
<b>External study</b>	Tareekh Millat (Khilafat-e-Rashida)

#### **FOURTH YEAR**

<b>Subject</b>	<b>Books</b>
<b>Quranic Exegesis</b>	Tarjumatul Quran (From Sura-e-Yousuf to Qaf)
<b>Jurisprudence: (Fiqh)</b>	Sharah Wiqayah (Part 1 coml. & part 2 up to Itaque)
<b>Principles of Jurisprudence</b>	Tasheelul Usool Arabi & Usoolus Shasi
<b>Rhetorics</b>	Darusul Balaghah (complete)
<b>Hadith</b>	Alfiyatul Hadith
<b>Logic</b>	Qutbi (complete)
<b>History</b>	Khilafat-e-Bani Umayya, Abbasiya, Turkiya (By: zamullah Shahabi)
<b>Cantillation: (Tajvid)</b>	Exercise in cant illation of the five Para
<b>Modern Sciences</b>	Sciences of Madaniyyat, Geography of the Arab Peninsula and other Islamic countries.

#### **FIFTH YEAR**

<b>Subject</b>	<b>Books</b>
<b>Quranic Exegesis</b>	Tarjumatul Quran (From beginning up to Sura-e-Hood)
<b>Jurisprudence: (Fiqh)</b>	Hidaya Part 1 (complete)
<b>Principles of Jurisprudence</b>	Noorul Anwar up to Sunnah & Matan Alminar ( form Kitabus Sunnah up to end)
<b>Rhetorics</b>	Mukhtasarul Ma'ani 1 <sup>st</sup> subject & Talkhisul Miftah (2 <sup>nd</sup> & 3 <sup>rd</sup> Subject)
<b>Beliefs (Aqa'id)</b>	Aqidatut Tahavi
<b>Logic</b>	Sullamul Uloom (up to subject of Shartiyat)
<b>Arabic Literature</b>	Muqamat ( up to 15 Muqama)
<b>Cantillation: (Tajvid)</b>	Exercise in cant illation of the five Para
<b>External study</b>	History of Indians Kings (up to 1947 A.D.)

#### **SIXTH YEAR**

<b>Subject</b>	<b>Books</b>
<b>Tafsir</b>	Tafsir Jalalayn (complete)
<b>Jurisprudence: (Fiqh)</b>	Hidaya Part 2 (complete with Itaque subject)
<b>Principles of Tafsir &amp; Jurisprudence</b>	Alfauzul Kabeer & Husamy (complete)
<b>Arabic Literature</b>	Deevan-e-Mutanabbi (appointed chapter) & Deewan-e-Himasa (Babul Adab)
<b>Philosophy</b>	Mabadiul Falsafa & Mabazi (Complete)
<b>Cantillation: (Tajvid)</b>	Exercise in cant illation of the five Para



**SEVENTH YEAR**

Subject	Books
<b>Hadith</b>	Mishkat, Sharah Nukhba & Muqadma Shaikh Abdul-Haque
<b>Jurisprudence: (Fiqh</b>	Hidaya Part 3/4
<b>Aqa'ed</b>	Shrah Aqa'ed
<b>Fra'iz</b>	Sirajy
<b>Cantillation: (Tajvid)</b>	Exercise in cant illation of the five Para
<b>External Study</b>	Al-Mazahibul Islamia Urdu (Shaikh Abu Zahra )

**EIGHTH YEAR (Daura-e-Hadith)**

Subject	Books
<b>Hadith</b>	Bukhari Sharif (Complete)
<b>Hadith</b>	Muslim Sharif (Complete)
<b>Hadith</b>	Tirmizi Sharif (Complete)
<b>Hadith</b>	Abu Da'ud Sharif (Complete)
<b>Hadith</b>	Nasa'i Sharif (Complete)
<b>Hadith</b>	Ibn-e-Maja Sharif (Complete)
<b>Hadith</b>	Tahavi Sharif (Complete)
<b>Hadith</b>	Shama'il Tirmizi Sharif (Complete)
<b>Hadith</b>	Mu'atta Imam Malik (Complete)
<b>Hadith</b>	Mu'atta Imam Mohammad (Complete)
<b>External</b>	Tajvid

**Note:** After the successful completion of this 8-year course of the Arabic classes the student becomes eligible for receiving the graduate degree (Sanad-e-Faraghat) of Darul Uloom.

**POST-GRADUATE CLASSES****Mastery in Tafsir**

Subject	Books
<b>Tafsir</b>	Tafsir Ibn-e-Kathir (Sura Saffat up to sura Najam)
<b>Tafsir</b>	Tafsir Ibn-e-Kathir (Para 17 up to last Quran)
<b>Tafsir</b>	Baizavi (Sura A'al-e-Imran up to sura A'araf)
<b>Tafsir</b>	Baizavi (Sura-e-Baqra)
<b>Usool-e-Tafsir</b>	Manahilul Irfan (some chapter)
<b>Usool-e-Tafsir</b>	Sabiluri Rishad

**Mastery in Theology**

Subject	Books
<b>Hikmat-e-Shariyah</b>	Hujjazrullah-il-Baligha
<b>Ilm-e-Kalam</b>	Musamira
<b>Usool-e-Hadith</b>	Muqadma ibne Salah

<b>Fiqh</b>	Al-Ashbah Wannazair
<b>Usool-e-Fiqh</b>	Musallemus Saboot
<b>Usool-e-Fiqh</b>	Sabilur Rishad

### **Mastery in Fiqh**

<b>Subject</b>	<b>Books</b>
<b>Faraiz</b>	Siraji (with training)
<b>Ifta</b>	Uqood Rasm-il-Mufti
<b>Qawaid</b>	Al-Ashbah Wannazair
<b>Qawaid</b>	Qawaid-ul-Fiqh
<b>Fiqh</b>	Durr-e-Mukhtar (Nikah, Talaq, Waqf etc)
<b>Ifta</b>	Tamreen-e-Fatwa

### **Mastery in Literature**

<b>Subject</b>	<b>Books</b>
<b>Prose</b>	Asalibul Insha
<b>Prose</b>	An-Nathrul Jadid
<b>Poetry</b>	Deevan-e-Hemasa, Sab'a Mu'allaha
<b>History</b>	Tareekh-ul-Adab-il-Arabi
<b>Balaghat</b>	Albalaghatul Waziha
<b>Insha</b>	Insha-e-Arabi
<b>External Study</b>	Hiyati, Al-iyam, Abarat, Abqriyat

### **Mastery in Literature (contd.)**

<b>Subject</b>	<b>Books</b>
<b>New Prose</b>	Rijal minat Tareekh (P.1 up to 40) Min Nafahat-il-Hiram (P.1 up to 50) Hayati (P. 1 up to 60)
<b>Old Prose</b>	Wafayatul Aayan (Some chapter) Kitabul Bukhla (Part 1) Kalila w Dimna
<b>Insha</b>	Al-Insha-ul-Arabi
<b>Tabirat</b>	200 Tabirats clips from Arabic news papers and magazines.
<b>Maqala</b>	Arabic article in 100 pages.

### **Mastery in Fiqh (Contd.)**

<b>Subject</b>	<b>Books</b>

<b>Usool</b>	Muqadma Durre Mukhtar, Rasmul Mufti
<b>Fatwa writing</b>	Training of Fatwa writing in light of Rasmul
<b>Summary of selected chapters</b>	Summary of selected chapters from Raddul Muhtar, Al-Bahrur Ra'ique, Fathul Qadeer, Al-ashbah wan Naza'ir (3 <sup>rd</sup> subject) & another chapters from Shami.
<b>Introduction of books on Fatawa</b>	Introduction of Fatawa's books and their specialization.
<b>Tamreen-e-Fatawa</b>	Learning of Fatwa writing.

### Another PG Courses

**Mastery in Training for Teaching (B-ed), Mastery in Tajweed w Qira'at, Mastery in Calligraphy, Mastery in Journalism, Mastery in Dawah, Mastery in Computer, Mastery in English literature etc.**

>>NEXT>>



## **THE SYSTEM OF EDUCATION continued..**

### **THE REMOVAL OF A DOUBT**

On seeing this syllabus of Darul Uloom, the question arises: 'Why were not the modern sciences which had already reached India at the time this syllabus was compiled included in it'? The reason for this no inclusion, according to Hazrat Nanautawi, was that these subjects were being taught in the government schools that had been established in the country at various places and everyone could take advantage of these. On the contrary, the old sciences were in a state of abandonment and there was not even an inferior arrangement for teaching these. Moreover, in this syllabus itself attention had been paid to the creation of so much ability in the student that he might acquire knowledge of other sciences through self-study. This question had also cropped up at the inception of the Dar al-Uloom itself; on the convocation of A.H.1290 Hazrat Nanautawi threw full light on this question. He says:

"For the education of all the rational and traditional sciences and to acquire competency therein, this Madrasa and the Madrasa at Saharanpur are, no doubt, an excellent provision; and if it please Allah, the alumni here, provided they complete the curriculum, can easily and quickly acquire the remaining ancient and modern sciences by dint of the power of their ability. The reason therefore is that in these Madrasas, the greatest objective, besides the religious education, is the attainment of the power of ability. We did not rest content with only the religious sciences but as per the old system, have also provided subjects that develop intelligence, an excellent result of which in the former times was that great savants and polymaths possessing prodigious abilities were produced in legions amongst the followers of Islam. Hence, we understand with certainty that though the students here may not have succeeded with some of the modern arts and sciences, the ability of theirs may prove sufficient like a perfect teacher for their education. In other schools, though, due to the teaching of some modern subjects, the students thereof may have acquired some new acquaintance of those subjects which the students here may be wanting in, the latter, in fact, in the eyes of the just, would be considered, by virtue of their ability, superior to the former in these subjects also.

"Notwithstanding all this, even if some loss is conceivable supposedly due to lack of practice in some of the modern subjects, then due to want of ability and absence of the knowledge of religious sciences the students of those schools ought to be considered inferior to the students of this Madrasa.

"Now we also point out this thing so that it may be known why in respect of acquirement (of knowledge) this special method was proposed and why the modern subjects were not included. The main reason, inter A'alia, for this is that whether training be special or general that aspect should be borne in mind from which crack may have developed in their accomplishment. Accordingly, it is manifest upon men of intelligence that nowadays education in modern subjects is making rapid progress due to the outnumbering government-run-schools. Indeed the old sciences must never have declined so much as they did now. Under such circumstances the- people looked upon the founding of schools for modern sciences as an exercise in futility. Hence, it was considered necessary to spend money for the traditional sciences, as also for those disciplines which certainly develop ability for the conventional (religious) as well as the modern sciences.

"Secondly, the acquisition of numerous sciences at one and the same time proves detrimental to ability in respect of all the sciences. Of course, after acquiring the knowledge of intelligence-developing subjects, which have been prescribed especially for the acquisition of ability, if the old and new arts (subjects) too are acquired, the span of time required for their acquirement will, of course, remain equal. The objective will be achieved well enough through its antecedence and subsequence, as the ability of each science and hence the reason-developing sciences were introduced, along with the traditional sciences, in the curriculum. Hereafter, if the students of this Madrasa, joining government schools, acquire knowledge of the modern subjects, this thing would more shore up their accomplishment".

On another occasion, replying to the objection that modern sciences have not been included in the curriculum of Darul Uloom, he says:

"There is no arrangement here at all for the teaching of the worldly sciences. The answer (to this objection) firstly is that there ought to be a treatment of the disease. To take medicine for a

disease, which is not there, is useless. The crack in the wall should be filled in; it is necessary to fill the kiln. What is it but foolishness to be anxious about the brick that has not fallen down? Of what earthly use are the government schools? If the profane sciences are not taught there, what else is done"?

## **METHOD OF TEACHING**

The method of teaching of Darul Uloom can be divided into three grades:

Primary intermediate Fiqh

The aim before the teachers in the primary grades consists in creating in the students the ability to comprehend the contents of a book. Hence, in these grades more stress is laid on the comprehension of the book.

In the middle or intermediate classes, along with the comprehension of the book, such topics are also brought on the tapes besides the textbook under study which may be essential for broadening the students' minds and for elevating their mental standard.

In the higher classes, complete stress is laid on the teaching and understanding of the subject under study, but at the same time, the comprehension of the book is not overlooked.

The method of teaching in Darul Uloom is this that the student first reads the textual passage. Now it is the duty of the teacher to lecture so comprehensively on the read out passage technically that light may be thrown on every aspect and question of the concerned passage. The teacher tries to gather in all the necessary information regarding the topic in his discussion, and he, applying his lecture to the passage, may sections that may crop up in their minds regarding the problems under study, they may not allow the teacher to proceed further. The result of this method is that, on the one hand, the student attends the lecture fully prepared and, on the other, the teacher finds himself constrained to teach with full preparation and attention.

As a rule, in the lessons of the textbooks the teacher's attention is concentrated on this matter that the ability to understand the book may be created in the students and they may know the method of understanding the author's motive.

In the Science of Hadith, the following books are included in the course:

“Sahih-e-Bukhari, Sahih-e-Muslim, Jama'e-Tirmizi, Sunan-e-Abi Da'ud, Sunan-e-Nasa'i, Sunan-e-Ibn-e-Maja, Mu'atta-e-Imam Malik, Mu'atta-e-Imam Muhammad, Sharh-e-Ma'anil-Athaar Tahavi, Shama'il-e-Tirmizi”.

Amongst the above-mentioned books the first four are completed wholly and their topics are thoroughly discussed. It is not necessary to read the remaining books wholly. In the few lessons of these books the teachers deliver such lectures whereby the purpose of the book is known. Since the greater part of Hadiths in the former and the latter books is common, there arises no need of separate discussion of the latter.

In the lecture on Hadith discussion as regards adaptation (jarah wa ta'dil, lit. objection and adjustment) of the narrators of Hadith is, wherever necessary, only brief. Instead of this more attention is paid to the technique of Hadith so that more and more power of education of propositions and the method of educating may be developed in the students and they may fully understand the method of education of the Imam of Fiqh. However; if the Imam of practical method of religion (Mazahib) have at any time needed to pay special attention to any authority or narrator, it becomes ineluctable to bring it under discussion during the course of the lesson.

But the arguments of the four Imams, their principles of the deduction of propositions and the answers on behalf of the Hanafite to the arguments of the three Imams are brought home to the students in such a sober and academic manner that nothing is detracted from the weightiness and glory of anyone of the four Imams. Rather, the arguments and proofs of the three Imams are presented before the students with great broadmindedness. Since most of the books of Hadith and Tafsir that are included in the syllabus of Darul Uloom have been compiled by the Shafiaite and Malekite Imams, their arguments. Inevitably come before the students; hence it becomes necessary for the teachers that they establish the Hanafite tack to be preferable in the light of arguments and evidences in such a way that the casuistic greatness of the three Imams may remain intact, admitting no distinction.

The zestful students of higher classes, in accordance with the style of the predecessors, consider it necessary to jot down the teacher's lecture. As such, Hazrat Gangohi's and Hazrat Shaikhul-Hind's lectures on Tirmizi, entitled Nafhul-Shazi and AI-Wirdul-Shazi, and Hazrat Sayyed Anwar Shah Kashmiri's lecture on the Sahih-e-Bukhari, entitled AI-Arful-Shazi and Fayzul-Bari (which is in four bulky volumes) are the result of the same taste for jotting down. These are only a few examples of such jotted lectures, which have been published; otherwise those publications are too many to be counted. These gem-scrapes of the academic commodity are abundantly available with the graduates of Darul Uloom Deoband.

The teacher's medium of expression while lecturing and teaching is Urdu; the language which is spoken and understood throughout India. However, it is tried to explain to those students who do not understand Urdu, in other languages until they became able to understand Urdu.

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1. This is an educational aspect of this problem but, besides this, there is a linguistic aspect to it also, and it is this that by being the medium of instruction at Darul Uloom the Urdu language itself has achieved a great advantage, which the circles engaged in developing and propagating Urdu have not so far chanced to notice. Nevertheless, the results and gains of this cannot be denied. That great advantage is this that since Darul Uloom is a central educational institution of the Muslims in the Islamic world, students flock to it not only from the different linguistic states of India but also from various foreign countries for acquiring education; and they learn the Urdu language sufficiently well during their stay here. Accordingly, it is an event of a few years ago that a gentleman who had made a tour of various foreign countries had happened to visit Darul Uloom. His statement was that:

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As much as the word 'education' is simple and brief, to the same extent it is important, affecting the deepest recesses of the soul. Education is not merely the name of pictures of letters; phone Tory lines, dialects and big and small books. On the contrary it is the name of such an intellectual, mental and academics training through which the latent faculties and talent of man are developed to be adorned and organized and human sentiments and feelings are civilized and polished by bringing them under an excellent and lofty ideal, so that useful fruits and consequences thereof may be brought into play for mankind. It is a very difficult task to teach man to use his talents correctly but it is as much necessary as it is difficult.

In other words, if education is limited to merely knowing the unknown things, then it is not something extraordinary, but if it is employed for action, then its difficulties are increased manifold. Although every nation of the world appreciates the value of knowledge, the Muslims' view of knowledge is quite different from that of the other nations'. The non-Muslims acquire knowledge so that through it they may gain power and greatness, progress and superiority in the world. Knowledge for the most part is considered the means of acquiring wealth but it is a peculiarity of the Muslims that instead of a means they have considered knowledge an end; they have never considered it a means of livelihood. The Muslims have always acquired knowledge for, the sake of knowledge; they never acquired it in order to earn their livelihood through it. According to the Muslims the acquisition of knowledge is a duty, by discharging which a Muslim, besides worldly benefit, also gains absolution in the afterlife. The statement of the Sovereign of the Universe (Allah's peace and blessings be upon him!) is;- . ,

"It is an obligation upon every Muslim man and Muslim woman to acquire knowledge".

This obligator ness has been made necessary for action only, and it is incumbent upon every person as per need. It is an acknowledged fact of history that no nation in the world could become exalted until its powers of knowledge and action did not awaken. Education alone is the means through which spiritual and moral, civilization and cultural progress can be made, 'which is the *raison d'etre* for the creation of humanity. In view of such progress it is essential that every seeker of knowledge is provided an opportunity to develop his talents in the best possible manner. In other words, it is the primary duty of society that it provide such facilities whereby every student' may display his best talents. In fact, nations are made through knowledge and are deteriorated through ignorance. On this account it is necessary that every person should have equal opportunities for the acquirement of knowledge. Emancipating knowledge from the monopoly of the particular strata's of society, Islam has done such a great obligation upon humanity that it is difficult to assess it.

The history of every developed nation is a witness to the fact that the secret of its progress and advancement is hidden in its commonalty's being educated, and this is not easy until there is arrangement for free education. In the present system of education the heaviness of expenses has deprived the majority of the advantages of education. After an experience of hundreds of years the educational experts of the twentieth century have at last arrived at the conclusion that the education of the common people ought to be free, and as long as this system is not adopted, it is difficult for education to be universal.

### **OUR OLD SYSTEM OF EDUCATION**

In our old system of education this principle was always put into practice. Accordingly, in the mode of the education that had been adopted in these schools, the educational expenses were charged to the institutions rather than to the students. In this system of education fees were not chargeable, and not only this but text-books also had to be provided for the students gratis. Then not only this that the education was free and no rent was charged from, the students for the boarding house but destitute and poor students were also given cash stipends by the institutions for food, clothes and other necessities. It is that specialty of the Arabic schools the example of which is not found in any other educational system of the world.

Besides this, in the Arabic schools never such a restriction was laid on the acquirement of

knowledge whereby the doors of teaching and learning might have been closed for certain individuals of the community. On the contrary, every man who had any zest for the acquisition of knowledge could acquire knowledge in him without any let or hindrance. Our schools have always been free from the restriction of age and avocation and never have been allowed in them the discrimination of race and color, wealthiness and poverty, the high and the low. On this account the ways of acquiring the highest possible education have remained unceremoniously open for every man, no matter to whichever ethnic group he belongs and however much a man of slender means he may be. In the educational history of the Muslims innumerable such scholars and men of accomplishments will be met who ancestrally belonged to small and high occupations. The principle keeping education more and more exempt from restrictions and conditions has always been observed in the religious schools.

The world has learnt the lifting of restrictions on education of the mean occupations from Islam only. The thing for which Europe is being credited today of bearing away the palm is in fact a reflection of the Arabic schools only; yet the world has still to learn from these schools the philosophy of lifting the restriction of age-limit. Accordingly, the foundation thereof has been laid in the form of "Adult Education"<sup>1</sup>. Now the time does not seem to be far off when this curse will be removed from the universities of the world.

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## **THE SYSTEM OF EDUCATION continued..**

### **THE REMOVAL OF A DOUBT**

On seeing this syllabus of Darul Uloom, the question arises: 'Why were not the modern sciences which had already reached India at the time this syllabus was compiled included in it'? The reason for this no inclusion, according to Hazrat Nanautawi, was that these subjects were being taught in the government schools that had been established in the country at various places and everyone could take advantage of these. On the contrary, the old sciences were in a state of abandonment and there was not even an inferior arrangement for teaching these. Moreover, in this syllabus itself attention had been paid to the creation of so much ability in the student that he might acquire knowledge of other sciences through self-study. This question had also cropped up at the inception of the Dar al-Uloom itself; on the convocation of A.H.1290 Hazrat Nanautawi threw full light on this question. He says:

"For the education of all the rational and traditional sciences and to acquire competency therein, this Madrasa and the Madrasa at Saharanpur are, no doubt, an excellent provision; and if it please Allah, the alumni here, provided they complete the curriculum, can easily and quickly acquire the remaining ancient and modern sciences by dint of the power of their ability. The reason therefore is that in these Madrasas, the greatest objective, besides the religious education, is the attainment of the power of ability. We did not rest content with only the religious sciences but as per the old system, have also provided subjects that develop intelligence, an excellent result of which in the former times was that great savants and polymaths possessing prodigious abilities were produced in legions amongst the followers of Islam. Hence, we understand with certainty that though the students here may not have succeeded with some of the modern arts and sciences, the ability of theirs may prove sufficient like a perfect teacher for their education. In other schools, though, due to the teaching of some modern subjects, the students thereof may have acquired some new acquaintance of those subjects which the students here may be wanting in, the latter, in fact, in the eyes of the just, would be considered, by virtue of their ability, superior to the former in these subjects also.

"Notwithstanding all this, even if some loss is conceivable supposedly due to lack of practice in some of the modern subjects, then due to want of ability and absence of the knowledge of religious sciences the students of those schools ought to be considered inferior to the students of this Madrasa.

"Now we also point out this thing so that it may be known why in respect of acquirement (of knowledge) this special method was proposed and why the modern subjects were not included. The main reason, inter A'alia, for this is that whether training be special or general that aspect should be borne in mind from which crack may have developed in their accomplishment. Accordingly, it is manifest upon men of intelligence that nowadays education in modern subjects is making rapid progress due to the outnumbering government-run-schools. Indeed the old sciences must never have declined so much as they did now. Under such circumstances the- people looked upon the founding of schools for modern sciences as an exercise in futility. Hence, it was considered necessary to spend money for the traditional sciences, as also for those disciplines which certainly develop ability for the conventional (religious) as well as the modern sciences.

"Secondly, the acquisition of numerous sciences at one and the same time proves detrimental to ability in respect of all the sciences. Of course, after acquiring the knowledge of intelligence-developing subjects, which have been prescribed especially for the acquisition of ability, if the old and new arts (subjects) too are acquired, the span of time required for their acquirement will, of course, remain equal. The objective will be achieved well enough through its antecedence and subsequence, as the ability of each science and hence the reason-developing sciences were introduced, along with the traditional sciences, in the curriculum. Hereafter, if the students of this Madrasa, joining government schools, acquire knowledge of the modern subjects, this thing would more shore up their accomplishment".

On another occasion, replying to the objection that modern sciences have not been included in the curriculum of Darul Uloom, he says:

"There is no arrangement here at all for the teaching of the worldly sciences. The answer (to this objection) firstly is that there ought to be a treatment of the disease. To take medicine for a



disease, which is not there, is useless. The crack in the wall should be filled in; it is necessary to fill the kiln. What is it but foolishness to be anxious about the brick that has not fallen down? Of what earthly use are the government schools? If the profane sciences are not taught there, what else is done"?

## **METHOD OF TEACHING**

The method of teaching of Darul Uloom can be divided into three grades:

Primary intermediate Fiqh

The aim before the teachers in the primary grades consists in creating in the students the ability to comprehend the contents of a book. Hence, in these grades more stress is laid on the comprehension of the book.

In the middle or intermediate classes, along with the comprehension of the book, such topics are also brought on the tapes besides the textbook under study which may be essential for broadening the students' minds and for elevating their mental standard.

In the higher classes, complete stress is laid on the teaching and understanding of the subject under study, but at the same time, the comprehension of the book is not overlooked.

The method of teaching in Darul Uloom is this that the student first reads the textual passage. Now it is the duty of the teacher to lecture so comprehensively on the read out passage technically that light may be thrown on every aspect and question of the concerned passage. The teacher tries to gather in all the necessary information regarding the topic in his discussion, and he, applying his lecture to the passage, may sections that may crop up in their minds regarding the problems under study, they may not allow the teacher to proceed further. The result of this method is that, on the one hand, the student attends the lecture fully prepared and, on the other, the teacher finds himself constrained to teach with full preparation and attention.

As a rule, in the lessons of the textbooks the teacher's attention is concentrated on this matter that the ability to understand the book may be created in the students and they may know the method of understanding the author's motive.

In the Science of Hadith, the following books are included in the course:

"Sahih-e-Bukhari, Sahih-e-Muslim, Jama'e-Tirmizi, Sunan-e-Abi Da'ud, Sunan-e-Nasa'i, Sunan-e-Ibn-e-Maja, Mu'atta-e-Imam Malik, Mu'atta-e-Imam Muhammad, Sharh-e-Ma'anil-Athaar Tahavi, Shama'il-e-Tirmizi".

Amongst the above-mentioned books the first four are completed wholly and their topics are thoroughly discussed. It is not necessary to read the remaining books wholly. In the few lessons of these books the teachers deliver such lectures whereby the purpose of the book is known. Since the greater part of Hadiths in the former and the latter books is common, there arises no need of separate discussion of the latter.

In the lecture on Hadith discussion as regards adaptation (jarah wa ta'dil, lit. objection and adjustment) of the narrators of Hadith is, wherever necessary, only brief. Instead of this more attention is paid to the technique of Hadith so that more and more power of education of propositions and the method of educating may be developed in the students and they may fully understand the method of education of the Imam of Fiqh. However; if the Imam of practical method of religion (Mazahib) have at any time needed to pay special attention to any authority or narrator, it becomes ineluctable to bring it under discussion during the course of the lesson.

But the arguments of the four Imams, their principles of the deduction of propositions and the answers on behalf of the Hanafite to the arguments of the three Imams are brought home to the students in such a sober and academic manner that nothing is detracted from the weightiness and glory of anyone of the four Imams. Rather, the arguments and proofs of the three Imams are presented before the students with great broadmindedness. Since most of the books of Hadith and Tafsir that are included in the syllabus of Darul Uloom have been compiled by the Shafiaite and Malekite Imams, their arguments. Inevitably come before the students; hence it becomes necessary for the teachers that they establish the Hanafite tack to be preferable in the light of arguments and evidences in such a way that the casuistic greatness of the three Imams may remain intact, admitting no distinction.

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## **THE SYSTEM OF EDUCATION continued..**

### **FREE EDUCATION**

The same traditions of our old system of education are the distinguishing feature of Darul Uloom. Here also fees are not charged from the students. Food, clothes and cash stipends are given by Darul Uloom Deoband to all resource less and needy students, and text-books and accommodation are provided free of charge to every affording and non-affording student. The result of this is that the education of Darul Uloom has not been a specialty, a preserve of the well-heeled only but even the most impoverished man can get his children adorned with education through it; its grace is universal and, in proportion to capability, full.

Darul Uloom, Deoband, is the first and the pioneer educational institution in India, established on the principle of free education and has been running this free system of education with enviable success for more than a century.

### **EDUCATIONAL AUTONOMY**

Darul Uloom, Deoband, is also the first educational institution, which presented the concept of "Autonomous System of Education" during the British regime in India and assiduously endeavored to maintain intellectual liberty of the nation in an atmosphere of political slavery. Though this was a very difficult work, Darul Uloom, by practicing it, made it easy. In spite of the offer of the British Government Darul Uloom never accepted this aid. Hence it has remained free from many such restrictions, which necessarily come in with the government grant-in-aid. It is being said by certain people that when the government was willing to give valuable financial aid to Darul Uloom, it was not proper on its part to decline and abstain from accepting it; however much generosity the community may show, it cannot compete with the substantial help of the government. These people most probably failed to notice this point that it is necessary to keep the Arabic schools free from the influence of the state, for though it be a government of the Muslims, unless it be a government of the purely Islamic style, its politics cannot be candid and unalloyed, whereas such education is required for the Arabic schools that may be absolutely free from all sorts of un-Islamic influence and extraneous practice. Hence Darul Uloom, Deoband, never accepted any aid from the government in power; its entire resource and capital consists in reliance on Allah. Darul Uloom has been busy in the service of the religion depending only on the Muslim masses, and notwithstanding the swift and severe vicissitudes of day and night it is maintaining itself and going on with its old dignity and traditions.

Today, unfortunately for our community, the purpose of education has come down to this that bagging through it some good and lucrative service substantial livelihood may be earned. As though the very intent and denotation of education has been altogether changed, and now, instead of "knowledge for the sake of knowledge", it too has become a means like many other means of earning livelihood, although it is a natural demand of the dignity of knowledge that its ideal be sublime. No doubt the profane arts and sciences are acquired so that worldly progress may be achieved through them, but if this ideal is restrained only to one's own personal gain and one's own advantage is kept in view, this is sheer selfishness. To expend the invaluable wealth of knowledge for only one's own ends is not to recognize the greatness of knowledge. The purpose of acquiring secular arts and sciences should also be this that through them the resources of the whole community (or nation) may be developed and they may become the cause of not only one's own rise and progress but also for the advancement of the country and the community.

The aim and ideal cherished by the students of Arabic schools in acquiring knowledge is to seek Allah's pleasure and to serve His creatures in the best possible manner. The pupils consider their

teachers to be teachers and fully observe the old limits and ranks of teacher ship and pupilage. They pay the same respect to their teachers, which they pay to their parents; every student considers service to teachers conducive to increase in knowledge and prosperity!

The following golden incident of the Islamic history is worth remembering that when Madrasa-e-Nizamia was established in Baghdad, and high salaries and stipends were fixed for the teachers and the taught and all sorts of equipments for comfort were provided by the government, the Ulama of Bukhara held on this occasion an assembly of mourning for "the decline of knowledge" and expressed sorrow over it that now knowledge would be acquired not for the sake of knowledge but for status and wealth. It is obvious that if this noble purpose of knowledge is not there before a man, why would he, instead of the contemporary (modern) sciences, set his face towards Darul Uloom the value of the degree (Sanad) of which, in the sight of the government, is not more than that of an old almanac?

Once a lieutenant governor of the United Provinces (U.P.), Sir James Muston, while inspecting Darul Uloom, had asked a student from a place far off from Deoband:

"What is the purpose of your coming here from such a distant place"? Spontaneously the student replied:

"I have come to read here for this that after returning I may render religious service to the people of my native place".

It can be estimated from the syllabus of Darul Uloom that it is far higher than the standard of the government examinations of "Maulavi Fazil" etc. of "the Oriental Languages". On this account, had Darul Uloom so wished, it could have easily got its sanad recognized by the government equivalent to that of "Maulavi Fazil" but instead of making its sanad a "passport" to service in the government departments, it considered it more apposite that it should try to create in its students such academic ability and merit that the moment the people see its alumnus and its sanad they may believe that it is a thing of value and that whichever task of religion this man takes upon himself, he will be able to discharge it with competence and elegance.

Special attention has been paid to this thing in the curriculum of Darul Uloom that through it the student, along with the preservation of the spiritual and moral values of Islam, may also acquire ability and expertise in the Islamic arts and sciences so that after going out from here he may be enabled to bear the responsibilities of sincere leadership of the community and may play an important role in the effort for the Islamic call and preaching. It is tried in Darul Uloom Deoband to convince students that the purpose of their education is not at all the acquirement of degree or preparation for 'government services and offices. On the contrary, it is a purely religious education, and the political and geographical conditions of India demand that such a party that may always be actively busy in elevating the Word of Allah and the revival of the Sunnah should be present amongst the Muslims. Thank Allah that Darul Uloom is successful in this educational purpose: from this institution have come out thousands of such Ulama, preachers, authors and leaders who have never avoided this purpose of Darul Uloom.

The prophetic Hadith is a commentary and exegesis of the Book of Allah and the second most important source of the Islamic law. Darul Uloom Deoband has rendered service to many religious and secular sciences but the teaching of Hadith has been the most conspicuous among them all. The teaching of Hadith in Darul Uloom has been comprehensive in tradition (Riwayat) and reasoning (Dirayat) and all the principles of the Islamic law. Here it is tried that the commentary of the Hadith and such details of topics related to it may come before the students that in their future life they may not have to face any difficulty in the conjunction and reconciliation (Jama wa Tatbiq) and preference and interpretation (Tarjih wa Tawil) of the prophetic Hadiths. In this respect Darul Uloom, Deoband, in the teaching of Hadith, commands a singular dignity. This is the reason that the Dar al..., Hadith of Darul Uloom is held in high esteem and respect by all the religious schools.



On account of the extensiveness of its educational system, maturity in conformance to the Sunnah, and consummate firmness in arts and sciences, Darul Uloom Deoband enjoys the position of a singular institution. In the teaching of Hadith particularly it commands an individual style, which special feature of it makes it distinguished over all other educational institutions. In its Dar al-Hadith gather every year three to four hundred students who flock to it from different parts of the world merely for the study of Hadith. Amongst these students of Hadith there is a large number of such people also who are graduates of other institutions and come here only to benefit from the special higher education of Darul Uloom.

Darul Uloom, Deoband, leads all the seminaries of India, Pakistan, Bangla Desh, Burma, Afghanistan and other countries and many Madrasas imitate it in the method of education and internal organization.

Darul Uloom has been religiously kept aloof and independent from state help and government interference. The system of education and training that the British government had started in India in its regime not only did not have any compatibility with the Islamic ideal and belief but was also very harmful for the Muslims; had it been accepted, then our present generation not only would have been deprived of Islam but also, unsurprisingly, would have renegade from and revolted against Islam. The elders of Darul Uloom Deoband sensed this danger in time end, despite political slavery, revived the old system of education to maintain intellectual liberty in order that the students completing this course of study could begin the world as a true believer.

### **TIME-TABLE**

As it is generally the practice in the Arabic schools, in the Darul Uloom Deoband too the time-table is divided into two parts: the first part consists of four hours and the second of two. In the summer season from 6-00 a.m. to 10-00 a.m. and after the Zuhar prayer, from 3-30 p.m. to 5-30 p.m., and in the winter season, from 8-00 a.m. to 12-00 noon and after Zuhar prayer, from 2-00 p.m. to 4-00 p.m. Each period in the Darul Uloom Deoband is of full sixty minutes. With change in season the hours of periods also change gradually; i.e., from 6-00 to 6-15 and from 2-00 to 2-15; similarly, from 8-00 to 7-45 and from 3-30 to 3-15.

Usually, after admission in the month of Shawwal, lessons begin in the beginning of the month of Zi-q'ada and continue till the end of Rajab. The annual examination is held in the month of Sha'ban and continues for nearly three weeks. The annual vacation begins from the last week of Sha'ban and continues up to the first week of Shawwal. Admissions begin from the second week. Friday is the weekly holiday.

### **RULES OF ADMISSION**

The portal of Darul Uloom Deoband is open for every student who wants to acquire knowledge of the religious sciences, provided he agrees with the objectives and the educational ideal of Darul Uloom Deoband and applies for admission with the firm resolve of abiding by the rules and regulations of Darul Uloom Deoband and provided his lifestyle be in consonance with the Islamic values. With these conditions he can be admitted to that class for which he may have ability and capacity.

Admission generally begins from the second week of Shawwal and ends by the end of the third week, but the admission of fresh students is closed a little earlier.

At the time of admission a fresh student is admitted to a class for which he is considered fit by virtue of his ability; admission cannot be given on the basis of the sanad of any other educational

institution. However those students who pass the Persian classes and join the Arabic class are exempted from the test for admission.

Admission in the Quran class and Persian class is done through application and in the Arabic class through a printed application-form. There are two kinds of the admission-form: old and new. By old are meant those students who may have studied in Darul Uloom itself in the previous year and the newly-arrived students are called "new" (i.e., fresh).

By filling the admission-form the student makes a promise that he shall keep himself engaged in studies with eagerness and singleness of purpose, and shall fully abide by the rules-in-force of Darul Uloom, and in his personal appearance, deportment and etiquette, and reading and writing, etc. shall follow the student-like demeanor and lifestyle.

There is no restriction of age-limit for admission; however, young children from outside who cannot stay alone in the hostel are not admitted. There is also no such restriction on account of any profession wherefore the doors of teaching and learning may be closed upon some individuals or sections of the community; on the contrary, every man who cherishes any zest for learning can learn and acquire knowledge without any hindrance. The Arabic Madrasas have always been free from the restriction of age-limit and profession, never allowing any discrimination on account of color and race, riches and poverty, and high and low class. Hence the ways of acquiring the highest possible education with convenience have always remained open to every man belonging to any race, of how so ever much small means he may be. In the educational history of the Muslims will be found innumerable such scholars and accomplished men who ancestrally belonged to different high and low professions. Such men who have been ignored in the world on account of their lowly professions acquired education in these Arabic Madrasas and accomplished such wonderful exploits in the academic and political fields that every student of history is aware of them. The credit of antecedence and pioneering for the thing that is being considered today a gift of Europe belongs in reality to our Arabic schools.

## EXAMINATIONS

It is not - easy to say that the system of examination was generally current in the Arabic Madrasas; nevertheless it appears from the particulars of some Madrasas that the students were examined in them annually. As such it is stated in the history of Bijapur entitled Bustanus-Salatin, in connection with the chronicles of the seminaries that "the examination of the students used to be held at the end of the month of Zil-hijja". An explicit statement about the annual examination in the same book at another place is that "the annual examination was held every year".

But this system had been abandoned just a short time before the establishment of Darul Uloom, and this system of holding quarterly, six monthly and annual examinations, which is a good means of assessing the student's ability, labor and toil, was not in vogue. When a student finished a book under the instruction of a teacher, a higher book used to be begun without holding a test for the previous book. It is evident that in this there was no opportunity to assess and assay the student's ability, and very often even an undeserving student also used to go on crossing the stages of progress. Perceiving this defect, Darul Uloom put an end to this system and made the quarterly, half-yearly and annual examinations compulsory.

The rules that are in force in Darul Uloom in connection with examination are also sufficiently stiff. There is no rule of private examination here.

Amongst the Madrasas of India most probably it was a specialty of Bijapur only that an annual

examination used to be held there, otherwise no mention of annual examination is met with in the history of other religious schools; and this much is absolutely certain that in the immediate past of the establishment of Darul Uloom the custom of annual examination was not at all there in India.

## RULES OF EXAMINATIONS

Examination, which is the criterion of assessing the students' educational ability and the teachers' labour and assiduity and on which promotion to higher classes depends, is a very necessary thing. But even as Darul Uloom has been absolutely kept aloof from the influence of the government, similarly any kind of external interference in the examination' has also not been liked. The curriculum is of its own proposition and examinations too it conducts under its own supervision.

The examinations here are of two kinds. One is examination for admission. It is held for those students who come from some other seminary to be admitted to Darul Uloom. Usually it is held in the month of Shawwal. Special strictness is used in this examination and very often

more than half of the candidates taking this examination have to return because of their failure. The other examination is" held for studies. This is held thrice in the academic year. The quarterly examination is held in the month of Safaru-Muzaffar, the six-monthly in Jamadil-Ula and the annual begins in the last week of Rajab and ends in the second ten days of the month of Sha'ban.

Extreme precaution is taken and strictest invigilation is done in. the examinations. All the examinations of the first and the second years and of some books of the third year are conducted catechetically, through viva voce and of higher classes, there is written examination. The question papers are printed with utmost precaution and under extreme secrecy.

In the examination four hours are given for answering the paper. Seats are fixed and special care is taken that the candidates may not talk with each other in case of disobeying this rule the guilty candidates are expelled from the examination.

The hypothetical marks of the examination are 50. The detail of securing classes in the examination is as under:

, To be placed in the lowest class a successful candidate must obtain 30 to 36' marks, for the intermediate class 37 to 43, and for the highest class 44 to 50.

It should be known on this occasion that prior to Darul Uloom all the educational centers that were there in India were by and large of the nature of private institutions and it was a common factor in all of them that there was neither classification in them nor muster-rolls nor were the students compelled to choose a subsidiary book and subject with the principal book and subject. There was absolute freedom one would read whatever one liked and read as long as one wished. There was neither fixed duration for education nor any particular mode of examination. It is Darul Uloom only that takes precedence of all others in executing classification, duration of education, maintenance of muster-roll, holding of examinations, relevance of subjects and other such matters, and it is from here only that these things gradually became customary in the Arabic schools.

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## **THE SYSTEM OF EDUCATION continued..**

### **EDUCATIONAL STIPENDS**

Most of the students prosecuting 'their studies in the Arabic schools are poor and indigent. The financial condition of their guardians is not such, that they may afford to spend money for the education and training of their young children and adorn them with education and culture.

The history of every progressive nation is a witness to the fact that the secret of its progress lies hidden in the education of its masses and this is not possible unless there is an arrangement for free education. Accordingly, after an experience of hundreds of years the greatest educationists of the twentieth century have at last arrived at the conclusion that the education of the masses ought to be free; and as long as this method is not adopted, it is difficult for education to, become universal. The greatest drawback of modern education is this that it has become a preserve of those people only who can afford their expenses, as if there is no place for the poor in the acquisition of the modern education.

But in our old system of education educational expenses have been made the liability of the educational institutions rather than of the students. In this system of education no fees are charged for education. And not only this, text-books are provided gratis for the students; rather, the indigent and poor' students are given even cash stipends by the institutions for food, clothes and other necessities. In Darul Uloom this matter has been paid 'special attention to ab initio that the burden of meeting the expenses of the boarding and lodging, clothing, medical treatment and other inevitable needs should be borne by Darul Uloom rather than by the students, save those who may afford to be self-sufficient.

But in the issuing of stipends due regard to it is inescapable that disinclination in matters educational and the eleemosynary or parasitic habit may not develop in the students, and that they remain all absorbed in educational works. Hence all the stipends are issued for one year only, to be renewed next year. Whenever the student fails in the examination, the stipend is stopped and is not reissued as long as he does not obtain, in accordance with the rule of the issue of stipend, success in the examination in the medium class. However, accommodation for stay in the hostel and text-books from the library for the relevant year are given temporarily without charge to every student, deserving or undeserving.

The following conditions are necessary for obtaining a stipend;

(A) The student may have studied books like AI-Nahv al-Wazeh, Sharh-e Tehzib, etc. (which are being taught in the second year).

(B) He may have obtained out of 50 at least 37 marks, which is the 'medium class of success.

(C) .He may be asking for aid because of poverty.

The stipend is of two kinds: food - and - cash.

For the provision of food there is the Kitchen, from which each student, at each meal, is given two Tandoori (i.e., Tannurij a kind of bread which is baked inside the oven) breads the (dry) flour of which weighs 250 grams. Dal dish is given at lunch-time and meat-dish in the evening, If the student so wishes, he can also take cash price in lieu of meal.

Besides meals, cash stipends are also given in different quantities, some rupees per month.

In the terminology of Darul Uloom, both these kinds of stipends are called "Imdad" ("aid"). Those

students, whom "aid" is issued, are also given four pairs of clothes, two pairs of shoes in one year and a quilt also in the winter season.

A monthly stipend is fixed for lighting in the rooms and for the washing of clothes. Physicians are appointed for the treatment of sick students. Medicines are provided gratis to the students and they are also supplied regimen (medically prescribed diet).

Besides these matters, arrangement of light in the passages of Darul Uloom, water-taps in the hostels, and tepid water in the mosque of Darul Uloom in the winter season, is done necessarily.

All the' students admitted in Darul Uloom are given text-books on loan from the library for one year without charge. Whether or not a student gets financial aid, he is not charged rent for the hostel-room.

### **PRIZE-DISTRIBUTION**

In order to induce and tempt students to educational activities and create a competitive spirit among them, students are considered worthy of getting prizes on their success in the annual examination. A student securing the highest number of marks is awarded a special prize. Textual and non-textual books are given as prize, in accordance with the student's ability.

Like some other things, the custom of prize-distribution has also been there in Darul Uloom from the very beginning. In the function that is held every year under the name of prize-distribution, besides the local residents, people from outside are also invited to participate. The purpose of this gathering is that the Muslims in general and the contributors in particular may estimate the educational results of that adolescent generation they had entrusted to Darul Uloom as also this that they may see with their own eyes the scene of the utility of that money the community has donated to Darul Uloom Deoband.

### **TESTIMONIAL, SANAD (DEGREE) & "TURBAN"**

The students who, after completing the course of Darul Uloom, obtain success in the annual examinations are awarded Sanads on their graduation. The title of each studied book is necessarily mentioned in the sanad but the book in the examination of which the candidate may have obtained less than 30 marks is not entered in the sanad.

There are separate Sanads for the class of Persian, the class of cantillation and the department of Tibb. The students, who drop out in the middle, before completing the entire course, are also given testimonial for the books the examination of which they may have passed. The Sanad of "A'lim" is given to one who passes the fourth class and that of

"Fazil" to one who completes the course of the eighth class.

Besides the names of books the examination which the candidate has already taken and passed, his academic and intellectual capacity and good ability are also mentioned in the sanad; and it is also testified that he has studied in Darul Uloom Deoband, is skilled in arts and sciences, and has had the right to teach and issue Fatwas. Over and above this, opinion is also expressed regarding his morals and behavior. The sanad is a printed one, and is adorned with the signatures of the vice-chancellor

and the teachers and the seal of Darul Uloom Deoband.

Besides the usual award of a sanad according to the practice of the old institutions, a turban is also wrapped, in a public function and at the hands of their own teachers, around the head of those students who may have achieved distinctive qualifications in arts and sciences. In the Arabic schools the technical term for this turban is "turban of proficiency".

## **THE MUSLIMS' AVOIDANCE OF THE ENGLISH EDUCATION**

This blame has gained notoriety against the Ulama of India, particularly against the Ulama of Deoband, that, by issuing a Fatwa against the acquirement of the English education, they prevented the Muslims from acquiring it, wherefore the Muslims lagged behind other communities in the field of worldly progress. But this blame is baseless, because the Ulama were against only that curriculum which might lead the Muslims towards atheism and irreligion. This danger was being felt in Aligarh itself. Accordingly, to obviate it, an independent Department of Theology was established there, and when Maulana Muhammad Qasim's son-in-law, Maulana Abdullah Ansari, was invited to head it, Darul Uloom promptly accepted this invitation. Maulana Abdullah Ansari graced this post till the end of his life and after him, his son, Maulana Ahmed Miya Ansari, was appointed on this post. He was also a graduate of Darul Uloom. It is, therefore, obvious that in case of opposition to the English system of education, this thing was not possible.

As regards those students who, after graduating from the Arabic schools, wished to enter government schools, Hazrat Maulana Nanautawi, in his speech delivered in a function of prize-distribution held in 1290/1873, had encouraged such students in the following words:

"If the students of this Madrasa join government schools to acquire the modern sciences, this acquirement would more shore up their accomplishment".

Replying to the objection of certain people as to why modern sciences were not included in the syllabus of Darul Uloom, he said:

"If this thought is a stumbling block that there is no arrangement here at all for the profane sciences, its answer firstly is that there ought to be treatment of the disease. To take medicine for a disease, which is not there, is futile. The crack in the wall should be filled up; it is necessary to fill the kiln. What is it but silliness to be anxious about the brick that has not yet fallen down? What are the government schools for? If the profane sciences are not taught there; what else is done there? Had these schools been less in number than what are required, then it would not have mattered. But it is common knowledge that through the government's attention, towns and cities apart, schools have been opened even in villages. To make arrangement for the schools of secular sciences in their presence and be negligent towards the religious sciences is not the work of the longsighted wisdom".

In fact our ancestors did not feel any hesitation in adopting the arts and sciences of other nations even at that time when the flag of their greatness and power was flying over half the world. The Muslim in the past had not only adopted the philosophy of Aristotle and Plato and other Greek philosophers but had also become masters of the medical treasures of Hippocrates and Galen. Researches on Euclid and Ptolemy had become an interesting pastime of their lives. The Indian Arithmetic too had been cast in the Arabic mould. In this very way foundations were laid in the Arabic language of a new literature, history, philosophy and knowledge, medicine, arithmetic, astronomy, astrology, chemistry, physics and other arts and sciences, which are a proud wealth of culture and civilization of the world today. The Muslims adopted these sciences in such a way that instead of being felt strange they look



Islamic sciences. In the acquirement of arts and sciences Muslims have always been very large-minded. Every student of history knows that the Muslims have not only learnt the arts and sciences of Greece and India' but have also developed and enlarged them.

It is an atrocious misunderstanding in respect of the Ulama; English education was never called impermissible and illegitimate. The Ulama were opposed rather to that culture only which was correlated with the English education and which alone was being considered the singular means of advancement. It will be apposite here to see by pondering over this blame in the light of historical facts that its reality is. Exactly at the time, which coincided with the beginning of the late, Sir Sayyad Ahmed Khan's educational Movement, a matchless divine of the time, Maulana Abdul Hayy Lakhnavi, who belonged to the old educational center of Hanafite jurisprudence at Farangi Mahal, Lucknow, had issued the following Fatwa regarding the English education:

"To study the English language or learn to write English is prohibited if it be for the sake of resemblance, but if the purpose be this that we may be able to read letters written in English or know the contents of their books, then it matters little. It says in the Mishkat Sharif that the Holy Prophet (Allah's peace and blessings be upon him!) ordered Hazrat Zaid bin Thabit to learn the Jews' script (Hebrew) and he learnt it in a few days".

In Hazrat Maulana Rasheed Ahmed Gangohi's Fatawa, in reply to a query regarding the learning and teaching of the English language, is written:

"It is correct to learn the English language, provided one does not commit a sin and there may be no impairment in religion.

In the early period of the East India Company Hazrat Shah Abdul Aziz Dehelvi's Fatwa too was to the same effect that "to learn the English language is permissible". In short the respected Ulama never opposed the English language in itself at any time. On the contrary, for the earning of livelihood and the acquirement of knowledge and information they explicitly issued a Fatwa of its legitimacy, even as it is clearly evident from Hazrat Zaid bin Thabit's example in the prophetic era. However that form alone was declared impermissible through which, due to different reasons, the student's belief and faith were affected and which became the means of adopting un-Islamic culture, un-Islamic morals and anti Islamic beliefs.

The reality in fact is this that there were several reasons for the Muslims avoidance of the English language. The foremost reason was this that, on the one hand, there was intense bitterness in the Muslims hearts against the aggressive English who had deprived them of ruler ship and empire; they (the Muslims) used to look at every thing of the English with aversion. The presence of inimical sentiments in the Muslim's hearts regarding the Englishmen's culture, civilization and sciences was but natural. The Muslims had seen the lamp of the Mughal empire snuffed out before their own eyes; they had seen with their own eyes the spectacle of the royal family writhing in dust and blood; they had seen thousands of Muslims being put to the sword on very ordinary, flimsy suspicions, Thousands of Muslim families had been reduced to utter poverty (lit, were starving for want of even stale bread); and thousands of respectable families were wandering about aimlessly in a state of utter destitution and helplessness. They had seen the plunder and devastation of all those things, which they considered the ultimate product of morality and human culture and without which their life had become prosaic, and their glory' and honor had gone. They could not at all bear to give English education to their young children nor to have anything to do with the English. In that period the grave consequences of the mutiny and its reaction could not be psychologically overlooked. The struggle between Islam and Christianity that had been going on for centuries in Europe and the Middle East had now, according to their thinking, reached India also. Hence this thing had become indelible in the Muslims' heart and mind that to tolerate Christianity and the Christian state would be detrimental to Islam and the Muslims. So, they decided to completely boycott this new culture and civilization and began to consider everything that was related to the English a portent of danger for Islam and the Muslim. It is evident that this kind of their thinking was a natural reaction of the circumstances, and

for which, they should be considered excusable.

On the other hand, the English too considered the Muslims their real political rival. Although in the war of independence of 1857 the individuals of both the Hindu and the Muslim communities had participated and both the communities as per their capacity, had taken part in this war in the eyes of the English the Musalman alone was their real opponent. Hence the English, after gaining control, and considering him to be the real rebel, made him more and more a target of their oppression and grinding tyranny. The policy of depriving Muslims of every high place in the country and easy circumstances was adopted. The idea of the English was to make the Muslims educationally low and useless so that the vision of sovereignty and exaltation might get out of their heads. This wound had been inflicted so deep that it was not going to be healed in a few days.

At the same time the padres in India were not only allowed to preach Christianity but had also had the backing of the officials. The teachers in the schools and colleges used to be largely padres, and lessons of the Bible were compulsory. The Ulama alone were not opposed to this thing but even the commonest Muslim, under such circumstances, was not prepared to send his children to the schools.

Maulana Fazl-e-Haq Khairabadi who had been sentenced for life and transported to Andaman-Nicobar Islands for the guilt of issuing a Fatwa of jihad of 1857, writes:

"The English prepared a scheme to Christianize all the Indian inhabitants. It was their belief that the Indians would not be able to find any helper and cooperator, and therefore save submit and obey, they would not have the nerve to defy them. The English had thoroughly realized that the ruler's variance from the ruled on the basis of religion would be a great stumbling block in the way of domination and possession. Hence they began to indulge in all sorts of wiles and chicanery with complete diligence and assiduity, in their willful attempt to obliterate religion and the sense of nationhood. To teach small children and the ignorant and to inculcate their language and religion, they established schools in towns and villages and made an all out effort to wipe out the old sciences and academic attainments".

Formerly the government used to be an institution, mainly concerned with administration of the country army police revenue and finances.

Most of the walks of life were out of its circle of activity and gamut. The people of the country used to be free in their educational system culture and civilization, morals and social life, as a result of which it was not necessary that with the change of sovereignty change might come in education and culture also. But the frame of the British system of government was different from this; its circle of operation circumscribed the whole life of the country and the nation and its jurisdiction covered all the walks of life. English culture and English education had become correlative and these alone were considered the means of advancement and civility. The Ulama were against this thing only.

In the Muslim's avoidance of the modern education there was indeed some interference of the will and intention of English politics so that the Muslims might not remain able to rule, and secondly, the Muslims themselves for fear of irreligion, hesitated in admitting their children to schools.

These were the causes that obstructed the Muslims' going to schools and colleges. Accordingly, when the padres activities cooled down due to their own continuous failures and the teaching of the Bible was excluded from the school course, and at the same time, as time passed on, the Muslims' aversion against the English and English education gradually naturally subsided in the Muslims' hearts, they began to incline towards English education.

This is the reality of that blame which kept the Muslims away from the English education. In fact aversion to English education was the result of the Muslims' national sense of honor and psychological reaction, and the Ulama too were included among them. However, the Ulama recognized the spirit of the age and with full insight and foresight never avoided issuing Fatwa for

the legitimacy of taking English education.

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